God's Eternal Preparations FOR HIS DYING SAINTS.

Discovered in a Sermon at PAUL's, *May* the 7th 1648

By *Thomas Hill*, D. D. Master of Trinitie-Colledg in CAMBRIDG.

Isai. 9. 6.

Unto us a childe is born, unto us a Son is given, and the government shall bee upon his shoulder: and his Name shall bee called Wonderful, Counseller, the mighty God, the Father of Eternities, the Prince of peace.

Isai. 45. 17.

Israël shall bee saved with an everlasting Salvation.

Incomparabiliter clara est civitas aterna, ubi victoria, ubi veritas, ubi dignitas, ubi sanctitas, ubi vita, ubi eternitas. Augustde Vita æterna.

Repente quidem alta seculi corruunt, pulcra transeunt: nam cùm stare in his floribus suis mundus cernitur, repentinâ fortunâ turbatur; aut festinâ & omnia deturbante morte concluditur; vana ergò sunt gaudia seculi quæ quasi manentia blandiuntur, sed amatores suos citò transeundo decipiunt. Greg. in 1 Reg. cap. 11.

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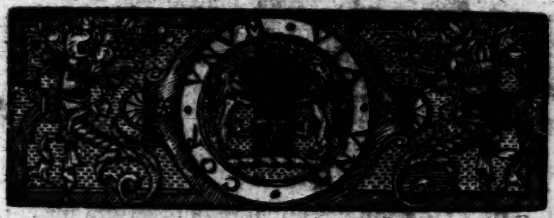


HONORATISSIMO

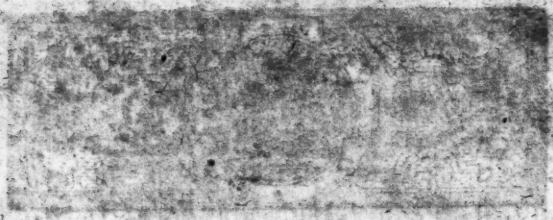
D.D. *JOANNI WARNER*

PRÆTORI, &

Spectatiſsimis Senatoribus, unà cum graviſsimis Communis Concilii membris, celeberrimæ Civitatis *Londinenſis* Gubernatoribus, Auditoribúſque mei candidiſsimis,

Thomas Hill S. Theolog. D. concionem hanc, habitam in Templo B. *Pauli*, Maii 7°
Anno Dom. 1648

Tenue admodum, ſinceri tamen amoris in Chriſto pignus erga animas veſtras devotè
D. D. D.



To the Worshipful his worthy Friend Richard Poxton *Esquire, one of his Majestie's Justice of Peace for the Town of* Cambridg, *and others my ingenuous and candid Hearers therein.*

SIR!

ow you much respect as an ancient *Imanuël Colledg* man, where (by the good hand of God upon mee) I had both my *first Universitie beeing*, and *wel-beeing*; and likewise, as an *old Disciple*, a great friend to the most *reverend and learned* Mr *Perkins*; yea, and as an *Instrument of advancing Justice* in the *Commonwealth*, of encouraging *Religion in the Church*, and Learning in the *Universitie* (according to your sphere) as also my *attentive and candid bearer* for som years formerly in Cambridg: And I know not how better (for the present) to make any *reciprocal return*, then by tendering this Sermon (such as it is) to your *acceptance*; and hopeing that by you it

may

may with the more advantage bee transmitted to others in *Cambridg*, who are prepared to receive the
2 Thes. 2. 10. *love of the truth*, though delivered by mee; as also for your *Soul-improvement*, by raising your thoughts in your declining years to minde *Eternitie*.

It was the *greatest part of it* preached by mee at *Trinitie-Church in Cambridg*, Febr. 13. 1647. and I can truly say, it was both *framed* at first upon a *sick bed*, (when such thoughts are very seasonable) and *preached* when I was *under sad symptoms of wel-nigh six months Quartane Ague*. So desirous was I to promote the intended *Combination* for morning Sermons there, which depended upon mee for the *beginning* of it, that with apparent *hazzard* to my own *health*, (being not onely weakened by my disease, but having, upon an occasion of a *Communion, preached three times* within a few dayes before in *Trinitie-Colledg* Chappel) I adventured upon the work out of an honest intention, though I had neither consent of *Friends* or *Physicians*. Admit I were not able to carrie on or finish my discourse, as I desired, should I not rather have been pitied then *bespattered*, then grosly *disparaged by som*, and the present prevailing of my disease most shamefully *mis-interpreted* by others, as if this were a *Judgment of God* upon mee, for defending the *Universitie a-*

gainst

gainst the Town, wherein they shew as little *Christianitie* as *Wisedom*.

As for them, I earnestly desire they would seriously consider what our Savior saith, *Every idle word that men shall speak, they shall give account thereof in the day of Judgment.* And if of every idle word, then undoubtedly of every *uncharitable, censorious, lying, and blasphemous word.* And likewise often remember that of the Prophet *Zacharie*, *I am very sore displeased with the Heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.* When God whippe's his *children*, it is most unbecoming *brethren* to add to their stripes. Hee is no *ingenuous servant* that triumph's over his fellow (unless hee bee guilty of som offence) when hee is *brought low before his Master*.

Mat.12.36. Note. Zach.1.15.

And as for mee, I am not ashamed to bee made *conformable to my head* Jesus Christ, who was accounted *Beelzebub, the prince of devils*; and to bee reproached as one that was *mad*, which was the portion of the most wise and holy Apostle *Paul*. Neither shall I deny that this was an *humbling Providence*, that such an *indisposition* should *surprize* mee then, (though it might well bee so after a longer and stronger intention of spirits in prayer then my condition would bear) to let splenetick fumes

Mat.12.24. Act.26.24.

more

more prevailingly surprize mee in preaching at that time, then in any other imployment since my ague began; wherein I desire to *sanctifie God's Name*, by *abasing my self*, and *exalting Him* without whom wee can do nothing. I wish all may make a right *interpretation* of his *actions* which are *infinitely wise*, and consider that Ministers, being publick persons, as they have *consolations* that they may *comfort others*, so have they many times afflictions for the *edification and salvation of others*. *Paul* is an instance of both. And they must make account they may possibly inherit the same Apostle's portion; one while possibly to bee adored, and *almost sacrificed unto*, Act. 14, 11, 12, 13. and yet soon after to bee stoned, vers. 19.

2 Cor. 1. 3, 4.
2 Tim. 2. 10.

I were very *stupid*, did I not observe the *various aspect* of divers in *Cambridge-Town* towards mee in som by-past years, wherein I have, and I hope still shall *unchangeably endeavor* to approve my self a *true friend to their* best good (in defiance to all unkindeness) and a *faithful servant to their souls*. Yet, by the good *hand of God upon mee*, there have been withal a *generation of Seekers* which have cleaved unto, and with som *fruitful acceptance*, attended upon my *Ministerie*. I would not value personal respects, in comparison of that acceptance which

Psal. 24. 6.

hath

hath reference unto the glory of Chriſt in Goſpel-ſucceſs.

I remember, not without *thankfulneſs* to my good God, with what welcom entertainment many entertained my weak and plain preaching here in former years, when I was your preacher at *Andrew's*. I hope I ſhall never forget how much of God's goodneſs I found amongſt you both in his aſsiſtance and your acceptance in the great plague; (*hee can make by his preſence a Wilderneſs prove a Paradiſe*) neither muſt I paſs by with what readineſs of minde you attended upon my *occaſional miniſterie* in 1643, when Providence caſt mee for ſom time amongſt you, *the ſons of violence* having forced mee from the place I then had in *North-Hampton-ſhire*. An. Dom. 1628. 1629. 1630. Tychmerſh.

But whence is this *Eclipſe*? whence this black cloud? (God and ſom mens conſcience know) which I doubt not but it will ſoon vaniſh, as *Athanaſius* ſaid of *Arrius*. Shall I truſt God for my *ſoul*, and not for my *reputation*, for a *crown*, and not for a *cruſt*? *Nubecula citò tranſitura.*

It was indeed *my portion* to bee involved in thoſe *unhappy differences* between the *Univerſitie* and *Town* of *Cambridg*, about their *Priviledges*, when I had the *honor* to ſerve them as *Vice-Chancellor*. Is that a ſufficient ground of ſuch an *unkinde alteration*, that they

calumniate and traduce the Innocent thereupon? Alas! *poor Universitie*, how hast thou *offended the Town of Cambridg* which live's so much upon thee? (as by woful complaints appear's when a great plague scatter's the scholars) that as of old it was in *Tertullian's time, a crime to bee a Christian*: so it's now little less (amongst som for want of Christian charity) to bee an *engaged Universitie-man*, and to stand for that, though hee bee *obliged* thereunto by the Rules of *Ingenuitie* and *Conscience*.

I do heartily wish, where our *priviledges* are not *subservient* to the *publick good*, they were *regulated* and *bounded* by those who have power *as our competent Judges*; but neither *Universitie* nor *Town* must bee Judges in their own case. Wee cannot *give them away*, they must not *take them away*, till the *Parliament* (to whom wee have appealed) do *determine the controversie*. In the mean while, till *they* can have leisure to *minde* it, why should it bee offensive for us to *act soberly*, according to that which the *Universitie* hath been so long *invested* with, by the *donation* of *Princes*, *confirmation* of *Parliaments*, or by a *voluntary composition betwixt both Corporations*.

Certainly, this is no sufficient ground for such *passionate unchristian invectives*, whereby they *fret themselves to do evil*, gratifie him who is the *Accuser of*

Psal. 37. 8.

the

the Brethren, and the *father of lyes*. Were it my portion onely to bee thus injured, I ſhould ſuſpect my ſelf; but my reverend Brethren, who deſerve much better then I can, fare as ill from ſom, when one of them lately was forced by a *violent fit of an ague*, being preaching at the Univerſitie-Church, to break off not long after hee began; it would make one *tremble* to hear what *language was ſpoken thereupon* aginſt him, for *the holy hand of God upon him*, *which might have befallen an Apoſtle*; and againſt others of us engaged as Maſters of Colledges with him. Rev. 12. 10. John 8. 44.

O that I knew what *language to ſpeak*, to win them to terms of amitie with the Univerſitie: Surely the *Devil* get's much *advantage* by theſe *differences*; they are moſt unhappy Inſtruments who ever do *enflame* them, whether *Univerſitie* or *Townſmen*. Is not this ſad, that men, whoſe miniſterie they have valued, that they can ſcarce bring off your *ſpirits* to hear them preach. This is the *devil's plot*, in fomenting thoſe prejudices to hinder the good of their ſouls, and the *ſpreading of the Goſpel*. Herein miſtake mee not, I do not complain for want of *Auditors*. Yet it grieve's mee to ſee ſom of more *eminent abilities*, whoſe gifts were formerly *highly valued*, now to bee *ſleighted*, becauſe engaged in *Univerſitie-employment*, *as Maſters of Colledges*. Is God's Word the worſe becauſe delivered by men they now diſlike?

Yet, what ever ſom *think of mee*, and how *unkindely* ſoever they have *dealt* with mee, I will apply my ſelf to you (whoſe Chriſtian candor, and Goſpel-ingenuitie, I have had ſom years experience of) not without reſpect to their good, *who wiſh mee none*. I doubt not but you will bear my wonted plainneſs I can give you no more real teſtimonie of my *cordial love* unto you, then by ſuggeſting ſom few things, which, by God's bleſsing, may advance the good of your ſouls.

Directions.

I will begin with your *dutie towards God*, who is our *Alpha*, and *Omega*; our firſt cauſe, and laſt end: as all the good wee receive is derived from him, ſo all the good wee receive muſt bee reſolved unto him. *Truſt in the Lord with all your hearts, and lean not to your underſtandings: In all your waies acknowledg him, and hee will direct your paths.*

I

Rev. 1. 8.

Prov. 3. 5, 6.

2

Acquaint your ſelvs more and more with *worſhipping* him purely, *according to his will*. I doubt *Cambridg* hath been too patient (I mean the Saints there) of *ſinful mixtures*, not mindeing ſufficiently the *ſimplicitie* that is in Chriſt. If you would have much of the preſence of Chriſt, love purity, *hee walketh in the middeſt of the golden candleſticks*; expect much of the *preſence of his Spirit*, where there are *pure golden Ordinances*.

2 Cor. 11. 3.

Revel. 1. 2.

Let

Let the *Miniſterie of the Goſpel bee more precious unto* 3
you, receive the *love of the truth*, and attend upon preaching without *reſpect of perſons*. Do not yee bluſh to remember, that when the truly Noble Earle of *Mancheſter* had picked a *choice combination* of moſt *able Miniſters* out of the Country, that they ſhould ride a *dozen or twentie miles* to preach a Sermon to you, and ſomtimes ſo few hearers that they were diſcouraged to preach? What ever you ſay or think of *Scholars*, did not they help to fill up *Aſſemblies*, there would bee thin Auditories at week dayes Lectures. Remember (I pray) our Savior's words, *Hee that heareth you, heareth mee, and hee that* Luke 10.16.
deſpiſeth you, deſpiſeth mee, and hee that deſpiſeth mee, deſpiſeth him that ſent mee.

Maintain Chriſtian Communion, whereby you may 4
joyn your gifts, *experiences* and *prayers*. O the amiable beauty of the ſpirits of primitive ſaints, who did ſo ſweetly cloſe, as, *They continued ſtedfaſtly in the* Act. 2.42.
Apoſtles doctrine, and fellowſhip, and in breaking of bread, and prayers.

I can remember, when, in the moſt *corrupt and dangerous times*, ſom of you would adventure even your all, (ſo deſtructive was then the high Commiſsion Court) to enjoy a *praying-day* together; what

what hath now deaded your *ſpirits*, that now theſe things are ſo much *neglected*?

Is there not as much *need as ever*? Doth not the *Churches exigents* beſpeak *your wreſtling importunities* at the throne of grace.

Chide *your ſelves, and one another out* of this *dulneſs*, or *disjointing*; and labor to remove the obſtructions what ever they are. Often remember their practice, when one Apoſtle was in priſon (wee have
Act.12.5. many in perſecution) *inſtant prayer was made for him* by the Church, they prayed earneſtly, and ſped ſuccesfully.

5 Yet, in your *Chriſtian communion, act ſoberly*, and with a godly prudence. There are that admit young Scholars *into fellowſhip* with them in *private duties*, or rather into *publick*: I diſlike it not, that any
Rom.12.3. Saints *joyn to provoke one another to love and good works*. But do not encourage them to do any thing beyond the *proportion of their gifts*, and *without a call from God*. Far bee it from mee to ſnib the movings of God's Spirit in the weakeſt and meaneſt of his Saints. I deſire to live no longer then I cheriſh the leaſt good in any, if indeed it bee good duly circumſtantiated.

1 Pet.4.9,11. I know the direction *Peter* give's, *Uſe hoſpitalitie*

tie one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God, (which is a place they alledg for that purpoſe.) But,

1. It may bee this *grace* here mentioned, is chiefly the *grace of Bountie.*

2. If it bee meant of *ſpiritual gifts and graces,* and their exerciſe in *propheſying,* I grant; *in Eccleſiâ conſtituendâ,* in a Church to bee conſtituted, *occaſionally,* eſpecially when upon triall *by competent Judges of their abilities for the miniſterie,* (with learned Dr *Ames*) ſomthing may bee don that way, *ſine ſingulari vocatione,* without a *ſingular call.* But that the *admiration of ſom few ignorant* (though honeſt) women, who judg much by quick *expreſſions*; (which are often beyond the experience and judgment of the ſpeaker himſelf, being borrowed rather from others) or that one young *ſcholar applauding of another,* ſhould bee the *call of Chriſt,* I am not yet ſatisfied; but ſhall welcom any light that ſhall clear up any truth of Chriſt, though never ſo much againſt my preſent opinion. I do not lay the *ſtrength* of a Miniſter's call upon a *Prelate's bleſſing* of him; nor upon a *concurrence of all external circumſtances and formalitie*; (though I heartily love and deſire order in the Churches) neither muſt any judg of their *call* by their

Caſ. Conſc. lib. 4. cap 25. de Voc. ad Miniſter.

Note.

their aſsiſtance. Many *dear Saints call that a ſpiritual deſertion of God in prayer, which is rather ſom darkneſs by the clouding of Melancholie. Other Novices account that aſsiſtance from God in preaching oftentimes, which is rather heat of phanſie, ſom warmth by applauſe, mixed indeed with ſom ſtirring affections.*

6 Bee *whetſtones to ſharpen* one another to *raiſe* ſom *monument of your thankſgiving and thankſdoing*, for God's diſtinguiſhing goodneſs to *Cambridg*. When other parts of the *Kingdom* were *ſteeped in blood*, you were drie; when deſtroying *Angels ſwept away* many in other places, you were but *ſcratched*. O never let it bee forgotten how God *ſnatched Cambridg out of the fire*, in ſtaying the *plague* theſe two laſt years; ſhould not you now *provoke your Magiſtrates* more to minde the *ſanctifying the Lord's day*, to reſtrain by their *power* thoſe *profane pollutions* which cry for another more *ſweeping plague*? Becauſe they may not do all, but the Univerſitie muſt ſhare in power, therefore will they do nothing? This, I doubt will bee no *ſatisfying anſwer*, when the Lord ſhall ſay to a *Magiſtrate*, *Give an account of thy ſtewardſhip.*

Luke 16.2.

I could likewiſe wiſh there were a greater *harmonie of Judgments amongſt you*; however let not difference of opinions breed difference of *affections*.

Love

Love the *meanest Saints more for that of God you see in them, then you neglect them for what they differ from you that is not sinful.* Converse meekly together, (distance encreaseth difference) you may possibly *satisfie one another.* As long as wee *nourish prejudices,* and take it for granted, there is no possibilitie of *reconciliation,* the devil *blow's the coal* more, and *exasperate's the flame,* till (it may bee) men *bite and devour one anothers* names and reputations; at least, do not suddenly *excommunicate all you account carnal*; for Reprobates, though you cannot embrace them with a *love of Complacencie,* yet must you with a *love of Pitie*; there is not onely *Brotherly kindness,* but *Charitie*: so will you commend *Religion* to them who judg more of it by what they *see,* then by what they *heare.* Gal. 5. 15. 2 Pet. 1. 7.

Finally, *as for my self, when they speak evil of mee, I will satisfie my self with that of the ancient Writer, If the things thou produces bee true, thou hast not hurt but advantaged mee, whilest thou by reproving faults, may'st procure reformation: if they bee false, thou do'st more advantage mee; for thou makest mee more watchful to abstain, not onely from such actions, but even from such thoughts;* onely, the more *vigilant* others are over mee, *pray* the more for mee, *because of my observers.* I must say with the Father, *I thank as wel God for the crueltie of my* Photii Epist. 10. Isid. Hispal.

 Adversaries,

Adversaries, as the love of Friends. It hath been my portion to suffer much by tongues amongst you, since my being Vice-Chancellor, and to receive more unkinde and unjust censures from som of Cambridg, then ever in all my life before; (my comfort is they are but few, and men whose interest was crossed, and therefore Self will bee angry, and revenge often, though never so injuriously) yet nothing shall it discourage mee *from serving your and their souls.* Let them misinterpret the hand of God upon mee in my *sickness*, and the *effects* thereof; yet when ever God please's to restore my *bodily health*, by preaching to promote the *health of their souls*: I will beg *by prayer* the best good from God *for them*, who cannot speak a *good word* of mee before men. I had *enemies* enough because I *appeared for Reformation*, which I would not decline (if I know my heart) out of *love to my God*, though I had not been (as I am) under the *bond of a solemn Covenant* obliging mee thereunto. When the *competition* come's between *God's will and man's*, Peter hath taught how to resolve, Act. 4. 19. yea, that heroical Heathen *Socrates*, (which may make us blush) being accused, said, *If upon such conditions (they being dishonorable) you Athenians will absolve mee, I embrace you, I love you well, yet I will rather obey God then you.*

Ἐγὼ ὑμᾶς ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ τῷ θεῷ μᾶλλον ἢ ὑμῖν. Vide Plat. Apol. Socrat.

None

None need (especially not such as I think fear God) expres more passion, because I would not, contrary to my *oath herein* (which is may bee they *expected* from mee, having been their *preacher*, with more *acceptance* formerly then it is fit for mee to mention) *priviledges* with which I was *betrusted* as *Vice-Chancellor*, lifting up my hand to the most high, that I *would maintain the statutes* (which include them) *so far as they were agreeable to the Statutes and Ordinances of the Kingdom which are or shall bee extant*. If the Parliament had *altered* them, or when they shall please to *bound* them any way, the *matter* of my *oath* being *taken away*, *I am at libertie*. In the mean while, why may not the *Vice-Chancellor act* for the Universitie, as well as M. *Major* for the Town of Cambridg, in *pursuance of his Oath*? The Mighty *God of Peace*, dry up the *spring* of these most *unhappy and unseasonable differences*, when there are so many dissensions abroad; which shall bee my *prayer* and *endeavor* till the Lord please to *accomplish it*.

If I must still *suffer* under the *uncharitableness* of any, I shall desire to *kiss the rod* of my Heavenly Father, who hath *appointed it* in this place where hee hath been good unto mee; and earnestly labor, that *overcoming my self*, I may *overcom evil with good*, and Mic. 6. 9. Rom. 12. 20, 21

not suffer *my self to bee overcom of evil*, that in so doing, I may heap coals of fire upon their head, not to destroy them by burning, but coals of charitie to *melt* them, and so *mould* them into an *unfeigned love of all the Brethren* who love the Lord Jesus Christ sincerely.

Ignículi charitatis.

If this prevail not, I will make use of *Paul's* soveraign cordial, *Rejoycing in the Testimonie of my conscience, that in simplicitie and godly sinceritie, and not in fleshly wisedom, but by the grace of God I have had my conversation in the world, and more abundantly to youwards.*

Trin. Col. Camb.
June the 7th 1648.

Yours in the
Gospel of
Christ Jesus,

Thomas Hill.

God's eternal Preparations for his dying Saints.

2 CORINTH. 5. 1.

For wee know, that if our earthly house of this Tabernacle were dissolved, wee have a building of God, a house not made with hands, eternal in the heavens.

TOo many men in the world are like *unwise Merchants* that have two ships at sea; one little old *rotten one*, full of things of an *inferior value*; another, a *goodly ship*, and full fraught, and richly loaden; yet possibly, out of som particular and fond respect, hee may more minde that rotten bark, then that stately ship; which call's for more *serious thoughts*, and more *fervent prayers*. Our immortal *soul's* are goodly ships, indeed, *sparks of Divinitie*, our *bodies* are poor brittle *houses of clay*, (for the best of the sons of men dwel in no better.) Now, to have the strength of our thoughts, the vigor of our affections, the greatest stream of our endeavors, to run out to minds our bodies, it is a *preposterous care*; yet most men in the world are sicke of this distemper; and therefore I shall desire you to set before you a *better copie*, that doth bespeak, yea, challenge, yea, command your *imitation* of it: *Paul*, hee well knew the worth of his immortal soul, and therefore laye's out his most serious thoughts

Prolus.

about it, and the eternal welfare thereof. The words contain Paul's *account of the sweet support* that hee had under bitter troubles.

Bee pleased to cast your eye upon the 4th Chapter, there you shall finde him toss'd upon a most troublesom sea of affliction; yet hee count's them all but light in the 17th verse: a strange *Paradox* at least to the carnal heart and ears.

1 1. You see how triumphantly hee here speake's, *Wee know*, not not onely in the *singular*, but in the *plural* number, not onely for himself, but wrapp's in the Saints with him, *Wee*.

2 2. Not onely *conjecturally*, that is Popish language, a dull, groundless hope of salvation onely; but *wee know*, where is an *evidence* and a certaintie.

3 3. *What did hee know?* why those *lessons* well worth the learning for all those that will bee good *Scholars in the school of Christ*, and would bee able to hold out, if their Master bee provok'd to whip them. *Wee know that if our earthly house of this tabernacle were dissolved, wee have a building of God, a house not made with hands, eternal in the heavens*: that if, ἐὰν, *etsi*, although (saith *Grotius* upon the place) *Although our earthly house of this tabernacle were dissolved.*

1. The bodies mortalitie. Here you have a description of the brittleness of our bodie; a poor Venice-glass, goodly, beautiful, useful, but easily broken: every word (almost) hath an emphatical intimation; it is but an *House*; Houses, you know, will bee out of repair, houses will fall in time; it is but an *earthly house*, and therefore may bee resolved into its first principle; it is our earthly house of this *Tabernacle*; the Tabernacle was a *moveable house*. When the children of Israel were to travel through the wilderness, they had Tents, they had Tabernacles, moveable houses, fasten'd with a few cords and pins, easily removed. If our earthy house of this tabernacle were dissolved; soul and body though knit together, though the soul bee the *darling*, as the Psalmist speak's, Psal. 35. 17. yet that knot must bee untied, when they have been married forty, fifty, threescore years together; it needs no cutting asunder of the knot, it will break of it self, the lamp will burn out: all this shewe's the mortalitie of our bodie, but then that which hee doth intend, is principally and more explicitely to shew you that wee have indeed an eternal provision made for us in heaven.

Lay

Lay two things that have an oppoſition together, one will illuſtrate another, and make it appear more clearly, as Logicians ſpeak: ſo ſaith *Paul*, *Wee know that wee have a building with God, an houſe not made with hands, eternal in the heavens.* When hee had before ſpoken of an houſe that was made of man; Carpenters build houſes: but there is ſomthing reſerved for the Saints, which is God's own making, and that in a more immediate way; man indeed is made ἀπὸ Θεοῦ, but here it is ὑπὸ Θεοῦ, hee being the more ſpecial immediate maker of this piece of work-manſhip, God's own preparing, none can do it but God himſelf, and hee doth not uſe any inſtrument therein. *Contraria juxta ſe poſita clarius elucescunt.*

Wee have *a building of God.* Great honor, that whilſt poor Saints live here upon earth, *Angels* ſhall bee their ſervants, and all creatures to attend them; and *God himſelf in heaven* hath been preparing a houſe for them, even from *eternitie*: what houſe? a houſe not made with hands. So in Hebr. 11. 10. *A Citie whoſe builder and founder is God*: wee look for ſuch an one. Heb. 1. ult.

Eternal in the heavens: that was earthly, that was a Tabernacle, that was ſubject to diſſolution; that was earthly, this is heavenly; that was but a Tabernacle, a very temporary houſe, this is *eternal*.

And here was *Paul's certaintie*, this hee was ſure of, which is a great matter, a glorious privileg. But there is one word which link's all together, and that muſt not bee forgotten, and that is the firſt in the Text, *For*: What did ſupport *Paul*? What was his bordial in thoſe great extremities; that hee did not ſink when wave upon wave came flowing in upon him? ſaith hee, *For wee know*: hee had beheld thoſe things that were eternal; *Wee look not upon thoſe things that are temporal, but thoſe that are eternal*; and here hee look'd upon them with an eye of certaintie, *For wee know*; and from theſe premiſſes deduce's *the ſweet Concluſion*. 2 Cor. 4. 18.

O that you and I had ſuch faith to do the ſame, if God ſhould caſt us into as great a ſea of troubles, as ever *Paul* was plunged into, that wee might ſay, Theſe are nothing; why ſo? For wee know, that though the very ſentence of death ſhould not onely bee paſs'd, but executed upon us, by theſe troubles, by the furious malice of unreaſonable men, yet they cannot make us miſerable; he is truly happy indeed that cannot bee made miſerable; hee *Is verè felix qui miſer eſſe nequit.*

is a rich Citizen indeed, that cannot bee undon by the Devil and all his Agents; wee know God hath prepared a house for us, where hee will entertain us with everlasting happinesse. Out of the words (had I time) I might handle these three Propositions.

Doct. 1. First, *That God hath been pleased to make eternal provision for all his Saints in heaven.*

Doct. 2. Secondly, *That it is possible for his Saints to have a certaintie of this, that God hath built such a house for them in heaven, where hee means to entertain them eternally.*

Doct. 3. Thirdly, *The certain evidence of this to their own hearts, would bee a most sweet and soveraign cordial under the bitterest troubles that can befall them.*

Let us begin with the first, and that I shall onely handle at this time; but before I make any further entrance upon it, give mee leave onely to premise this one thing:

The best of Saints dwell here in poor tabernacles: the best of Saints, all *Adam*'s sons have no better a portion, then to dwell in poor earthly Tabernacles. Som men are very great, so great, that they are *called Gods*, Psal. 82. yet *even they must die like men*. It is appointed *for all men once to die*, Hebr. 9. 27. And in the same Dialect doth the Psalmist speak in another place, *Verily man in his best estate is altogether vanitie*; not onely man when hee lie's sick under a great long Ague, or a Feaver, or the Stone, or the Gout; not onely under infirmities of old age, which is a kinde of sicknesse, but verily man *in his best*, take him *in flore*; take any young man, when hee hath strength, and vigor, and marrow, and all heat, all advantages nature can afford him, yet in his *best* hee is *altogether vanitie*. Old men must die, and young men may die: I beleeve you have many instances of both; it may bee it hath cost som of you many *bitter* and *brinish* tears: wee are all poor Tenents at will; it is true, wee are *Tenents for life*, but yet that life is but for *a moment*; and so indeed our *lease* is but from *moment to moment*. O that wee were so wise as to consider it, and therefore to carry our selves like *Pilgrims* and *strangers* here, and *abstain from fleshly lusts*, which war against our immortal souls, as the Apostle *Peter* beseecheth his beloved, 1 Pet. 2. 11. Do not reckon your selves at home, make account you are but in a journey, you are But *in παρεπιδημοις, in an Inn*; it is to no purpose to go build there,

Psal. 39. 5.

to

to go plant there a garden, to go furnish your chamber, you are but for a nights lodging; the very *Stoicks* (*Epictetus*, and others) could speak that language: O that wee could bee the more *active*, while our *candles* are *burning*, because wee know not how soon they may bee *extinguished*; God let's not alwaies the candle burn out, somtimes it is put out: O that wee could bee active as our Savior Christ was, I will do my Father's work while it is day, while it is light, *the night cometh when no man work's*, Joh. 9. 4. O that wee would so consider, that wee dwell in these brittle houses of clay, that wee would *redeem* time, *redeem precious opportunities*; *Eternitie dependeth upon every moment*; there are many that *sell away their time* to the first temptation in the morning: many young Gentlemen, Citizens, and others, for whom their fathers have had many wearisom journeys and thoughts, night and day, to get *good estates*; now they think themselvs Gentlemen, the first thing they do in a morning, after they have spruced, and powdered, and combed, and tricked up themselvs, then *they sell themselvs and their talent of time to the next temptation*, at the next tavern, at the next *gaming-house*: the Lord put it into the hearts of the honorable Governors of this Citie, to look to those snares, those pit-falls, that have undon many thousand young men; and where many of your estates, after you have gotten them with a great deal of care and industrie, are thrown away with the shaking of the elbow (as they say); they sell away their time, so far are they from redeeming time: little do they minde eternitie, and and consider, that at the best they also dwell in houses of clay, and that in their *best estate they are altogether vanitie*; this I premise.

Note.

Ephes. 5. 16.

A qualibet momento pendet aeternitas.

Note.

There are three things will conduce (if God please to help mee in the middest of many weaknesses) to open this point, *That hee hath made eternal provision to entertain all his Saints in heaven.*

1. I'le give you *the* ὅτι *of it*, by way of *demonstration*, that it is so.

2. The διότι, or *grounds of it*, how it come's to pass that it should bee so.

3. What the *Nature* of this *Eternitie* is.

* For the first, there are these hints which I hope will help to clear it: If the Lord did not *intend eternal provision* for his Saints in heaven, why hath hee given them *immortal souls, capable of eternitie?*

* I.

ὅτι, That God hath made eternal Provision for his Saints, appear's by 4 demonstrations. 1. *Demonst.* God hath given his Saints immortal souls capable of eternal happiness.

tie? God and Nature (saith the Philosopher) *never do any thing in vain*: let us say, *God, and his wisedom and grace* never doth any thing in vain. There are many *desperate disputes* (never did wee expect to hear such in England, especially in these times of Reformation) against the *immortalitie of the soul*, in defiance to that cleer light of God's Word even here. There is a house eternal in the heavens, for what? for a mortal bodie? for a mortal soul? what *need's an eternal house* for a *mortal soul*? Paul *desired to bee dissolved and to bee with Christ*: it seem's *Paul*, who was guided by the Spirit of God, Philip. 1. 21. hee thought hee had an immortal soul, else why did hee desire to die, that *hee might bee with Christ*? hee had better have stayed here; hee did enjoy much of Christ here; why would Christ himself have given such an answer to the Thief, Luke 23. 42, 43. *Lord, remember mee when thou comest into thy Kingdom*; why, saith hee, this day shalt thou bee with mee in Paradise: It is a poor evasion they have, that Christ should say to him, *Verily, I say unto thee to day*, there they would have the comma, *thou shalt bee with mee in Paradise*; then the answer is not full to the Thief's question; for then they overthrow the Scriptures, and make it nothing, and withall, manifestly *pervert the originall*, as the Spirit of *God speak's it* unto us; but this is the first thing, God hath given you immortal souls, and therefore reserv's it for you.

Note.

Ἀμὴν λέγω σοι σήμερον.

2. Demonst. God hath appointed a day of the Resurrection. Act. 17. 30.

2ly. The Lord hath proclaimed, that hee hath *appointed a day* (though it bee concealed) that there shall bee a *resurrection* of all his Saints, their souls and bodies shall bee re-united. It is most desperate doctrine the *Socinians* have up and down in their books, they have a *delentur*, they tell you your souls shall bee *blotted out*. Who would have thought wee should ever have so far complied with Socinians and Arminians, as many people do? I hope it is ignorantly; but, to speak the very Socinians language, they reckon the soul shall bee *blotted out*, no *eternitie afterwards*: but why soul and bodie re-united? Surely, for som further end; hath not Jesus Christ said, Joh. 6. 39, 44. hee hath it twice, *I came down to do my Father's will, and the will of my Father is this, that all that hee hath given mee shall com to mee, and I will loose none of them*; so again, ver. 44. *and I will loose none of them*; not the least *member*, not the least *finger*, not a *joint in the mystical bodie of Christ shall bee lost*; for this

this is certain, (and it is a moſt ſweet truth) *As by the death of Christ the hypoſtatical Union was not diſſolved, not the humane Nature ſeparated from the Divinitie; ſo by the death of a Saint, the myſtical Union is not diſſolved; neither bodie or ſoul are diſ-joynted or ſeparated from Christ, the very duſt of a Saint is ſtill in Christ's keeping, and* (though in a moſt myſterious way, *yet*) *both ſoul and bodie are united to him*; though many of your friends may bee loſt in the ſea, and eaten by fiſhes, though many of them ſhot to pieces with bullets, and torn with Cannon, &c. yet ſtill the myſtical Union is undiſſolved; and though it is true *Jeſus Christ* will ſend for wicked men at the *day of Judgment*, as a *Judg* ſend's for a Priſoner, the Sheriff, or who ever the officer bee, when hee intend's to execute him, commanding that ſuch a *Priſoner* bee brought to the place of *Execution*; yet hee raiſe's *his Saints*, not as a *Judg*, but as an *head*: hee raiſe's them by vertue of *Union with himſelf*, as a father ſend's for *his Son home from the Univerſitie*, that hee may more refreſh him, and *ſatisfie him*, and *cloth him*, &c. it may bee hee think's hee hath had *ſhort Commons* there, that now hee may com and bee *entertained* with the *fatling*, even as the *Father* did entertain his *Prodigal ſon*, and much more then wee are capable here upon earth; but then

Note.

Coloſ. 3. 3, 4.

Luk. 15.

3ly. There is a day of *Judgment*, when they ſhall have *poſſeſſion of this eternitie*; *Com yee bleſſed of my Father enter into the Kingdom*: heretofore the Kingdom of Chriſt hath been *in them*, entered into them, but now they muſt enter *into the Kingdom*; heretofore ſome *joy entered into them*, but now they muſt enter into their *Maſter's joy*, bee poſſeſſed of joy, of a Kingdom; and then fourthly, and

3. *Demonſtrat.* God hath appointed a day to give them poſſeſſion of Eternitie. Mat. 25. 23, 34.

Laſtly, *Jeſus Chriſt himſelf hath prepared Manſions*: Joh. 14. 2. Manſions are not *tabernacles*, but *durable houſes*: *I go to my Father to prepare a place for you*, and thither you ſhall com, and there are many manſions; if it were not ſo I would have told you; (a moſt ingenuous melting ſpeech) *room enough in heaven for all the Saints*; though God hath never ſo *many children*, yet every one ſhall bee his *heir*; and though Jeſus Chriſt have never ſo many *ſubjects*, yet every one ſhall bee a King; why? becauſe hee himſelf is their *reward*, hee himſelf is their *Crown*, hee himſelf (as *Auſtine* ſaith)

4. *Demonſtrat.* Chriſt hath prepared Manſions.

is

is their *Inheritance*; every one *an house*, every one a *Mansion in heaven*? yes, God himself is their habitation, who is eternal.

II. Now the *Grounds*, why it comes to pass:

Δόγμ, The Grounds of the Doctrine.

1. God hath decreed it.

1. *God and the Father hath resolved it from eternitie; it is resolved from eternitie* that it should bee so; their names are written in the *book of life*; thou *John*, and thou *Elisabeth*, and thou *Mary*, and thou *Zacharie*, you are *book'd down*; there is the particularitie, there is the certaintie; your names *are written in heaven*, rejoyce in it, Luke 10.20.

2. Christ hath purchased it.

2. *Jesus Christ* hee likewise hath taken care to doe his part, hee hath purchased this *place for you*; it is a *purchased possession*, Ephes. 1.14. As hee did purchase it, so hee possessed it, hee kept it; hee reserveth heaven for you, as well as preserveth you for heaven; *the Crown is reserved for you in heaven*, 1 Pet. 1,4.

3. The holy Ghost applies it.

(a) Heb. 9.14.
(b) 2 Cor. 5. 5. κατεργασάμενος, τὸν ἀρραβῶνα, Cameron. expositus, Cameron.

3. The Spirit, which is an *eternal Spirit*, (a) in concurrence with God the Father, and God the Son, hee hath been preparing, and polishing, (b) and fashioning his Saints, that they may bee *meet for heaven*, Col. 1.12. and so you see a joynt concurrence, that all their *operations* may bee of *equal extent*; not as the Arminians would say, and their followers, that make the *death of Christ* larger then either the Decrees of God, or the Application of the Spirit; here the three glorious Persons in the Trinitie joyntly concur that all the *Decrees* may bee *made good*, that all the *promises* may bee *accomplished*, and that all your *prayers* may bee *answered*: and so in this eternal house reserved for you, you shall then see all these three effected.

III. Nature of this Eternitie.

Now for the nature of eternitie; and there I shall onely hint that which is the description of the learned *Boëtius*, *Eternitie is such an unbounded possession of life, as is perfect and altogether.*

Æternitas est interminabilis vitæ possessio, perfecta & tota simul, Boëtius.

1. There is a *Possession*: a possession, that is, a *tenure*, both *firm* and *quiet*. In heaven you are not subject to any *uncertainties*, to any *intercissions*, to any *interruptions*, you shall never bee *turned out of that house*; it is above *Thieves* or *Robbers*, Mat. 6.20.

Job 2.4.

2. It is a possession *of life*, nothing is properly *eternal*, but that that is living; Eternitie being a duration according to *immanent acts*, (as the School-men speak) and those immanent acts do presuppose life; now *life for life*, or *life upon life, skin upon skin*, so some render

render that place in Job, (indeed the *Anatomiſt's* will tell you, you have many skins, three or four at leaſt) *life upon life*, one after another. You'l venture all to ſave your life which you moſt eſteem.

Life is moſt *precious*: it is an high pitch of love, when you com to venture it for God, it being moſt *dear* to you; and therefore the fitter to ſet forth Eternitie: it is a *poſſeſſion of life.*

3. *Interminabilis*, *without bounds*, no end of this happineſs: God is abſolutely eternal, both *without begining, and without end*, but this ſhall have no end, as much as creatures, as much as Angels are capable off; it is an unbounded, an infinite poſſeſſion (as it were) of life; and that 3

4. *Perfect*; whereas now the beſt of Creatures, Angels, have but onely an imperfect Eternitie, onely an Eternitie *à parte poſt*, *for time to com.* 4

5. *Altogether*; you are *fully, entirely, and wholely poſſeſſed of it*, and *all at once*; you have whole heaven, the firſt *moment you com to heaven*: Time is *Nunc fluens*, but Eternitie is *Nunc ſtans*; a ſtanding moment, that hath a co-exiſtencie to *time paſt, time preſent, time to com*; that is the nature of it; and that houſe you ſhall have in heaven, ſhall have this eternitie added to it, to the happineſs of having the fruition of God himſelf. 5

By way of Inſtruction; Let poor carnal men that wallow *in luſt*, and take ſo much pains to *gratifie the Devil*, in making proviſion for their *fleſh*, conſider how dear they pay for them, and what they loſe: Alas poor ſouls! you pamper your *bodie*, you *paint* your *houſ*, you adorn it, but all this while you take a great deal of pains to very little *purpoſe*, for you loſe *Eternitie*. *Cyprian* bring's in in the Devil triumphing over poor carnal people at the laſt day of Judgment: Here are the ſouls that I never died for; and, (in a way of upbraiding Jeſus Chriſt) here are the ſouls that thou laid'ſt down thy life for, and under-went'ſt ſo much trouble and contradiction of ſinners for, and now they are mine and not thine: O what a ſad triumph to you, though the Devil will rejoice in it! As all the Saints in heaven, and Angels rejoyce at the converſion of a ſinner, at the return of a Prodigal, *Luke* 15. ſo when any one is recovered into the ſnares of the Devil, all the Devils in hell keep holy-day (as it were), triumph in it, when Application. Uſe 1. Rom 13 ult. Note.

they can get a man, ſuch a man eſpecially that hath lived not in a Sodom and Gomorrah, but in Capernaum, in a London, lifted up to heaven by the meanes of the Goſpel, and lived in godly Familie, brought up under a godly Parent, it may bee in a Univerſitie under a good Tutor; and if hee can get ſuch an one, how will the Devil triumph? But, poor ſoul! little do'ſt thou imagine what a looſer thou art, no leſs then the *eternal happineſs* of an *immortal ſoul*; and to make it more dreadful to thee, that ſo thou may'ſt (if the Lord pleaſe) endeavor to reſcue thy ſelf out of thoſe ſnares in which thou haſt been entangled all this while: do but think a little what hell is, and what things are eternal in hell.

What things are eternal in hell.

1 Theſ. 1.9. Mat. 25.41.

1. There is an *Eternitie* of that, which Divines call *pœna damni*; everlaſtingly deſtroyed, from the power and preſence of God everlaſtingly ſeparated: O that is a ſad word, *Depart, depart yee curſed.* How do many good women grieve and mourn when their Husbands are to go to ſea, or go a far journey, or in the publick ſervice in a Military way, though they think (it may bee) it is but for ſom Months, or for a year, and have very *probable hopes*, if not certain, that by the bleſſing of God they ſhall return in ordinary courſe; but what will you bee, when *ſoul and bodie* ſhall com to part, not onely *themſelvs by death*, but thou parteſt with thy *Savior eternally*, though thou may'ſt own him as an husband, and challenge him as thine and com and ſpeak good words in a *complemental way* to him, as they in the Goſpel. Luke 13.26.27: *Wee have eaten and drunk in thy preſence, wee have been baptized*; wee have been thus often at thy Table, wee have been kinde to our Miniſter, and wee have don theſe and theſe things for the publick: O but Chriſt will not own you, you have not endeavored to finde a *ſpiritual building in your ſouls*, and therefore you cannot expect an *eternal building in heaven*, that is a certain Argument: but this will bee your doom, *Depart*, everlaſtingly to turn the *back upon Jeſus Chriſt*, and to bee out of all hopes, all the leaſt *poſſibilitie of mercie*, and to bee ſent packing into *hell*, and there chained up: O then when that thou comeſt with that *unprofitable ſervant, to bee caſt into utter darkneſs*, where is nothing but *weeping, wailing*, and *gnaſhing of teeth*, then thou wilt weep over thy ſelf, bemoan thy remediles *condition*, and *gnaſh thy teeth with envie*, when thou (like *Dives*) ſhalt ſee *Lazarus* in *Abraham*'s boſom; thy ſelf being poſ-

Luk. 13.26,27.

ſibly

sibly an *Alderman, Common-council-man, Knight*, (I speak not to any particularly, but promiscuously to all); or, it may bee, a servant of Christ, whom thou hast scoffed, shall bee in *Abraham's* bosom, having judged thee to lie in hell eternally; here is *pœna damni*; the *loss of eternitie it self:* and is not this much? but yet here is more. 1 Cor. 6. 2.

2. Here is the *punishment of sense.* Besides the loss of God, (a Saint would count it a hell but to loose the sight of God) to bee under *eternal torments*, to frie *in hell, to bee everlastingly destroyed*; to bee everlastingly *lashed*, to have *stripes*, and it may bee *many stripes* everlastingly, this is to bee truly miserable. They that are ignorant shall have som stripes, and one lash in hell will bee lamentable, because it will bee eternal: but to bee eternally *lashed*, and that with *many stripes*, O what a loss is here: I cannot but pity you who scoff us poor souls for your sakes, and bee charitable even to those that are without, and desire heartily your deliverance from this miserie. 2 Note. *Si addas æternitatem alicui malo, erit infinitè malum. Less. de perfect. Divin.*

3. But here is an *Eternitie* likewise, as of fire without thee to torment thee, so an *eternal flaming conscience* within, a *worm that never die's*, a fire that will never bee extinct. What was that that made *Caligula*, as *great a man* as hee was, an Emperor, *run under a bed*, when it *thundered*; there was a terrified conscience within: and you hear much talk of *Furies* that the *Heathens* had that *haunted them*; it was hell in their *consciences*, and this will gnaw thee to *Eternitie*; O how wilt thou check and chide thy self, and bee upon a perpetual rack within, (I doubt som of us know what it means already, by horrors and terrors of conscience) to think I *out-lived* so many *Ministers*, I *persecuted* so many *Saints*, I *trifled away* so many *Gospel-seasons*, I neglected the day of my *visitation*; conscienc tell's thee this was thy fault, God will bee *justified* in thy *confusion*, and though thou hast an eternal loss, yet thou hast right *from God*, and it is *charged upon* thy self, that it is thy *will not*, that did undo thee; *Why will you die, O house of Israel?* Ezek. 18. 31. But you'l say next by way of Question, 3 Note.

Quest. How can it bee just with God, if wee dwell in houses of clay, in brittle houses, and sining but temporally, to punish us eternally?

Reason 1. Take *Gregorie's* Answer, (if my memorie fail mee not) Wee sin

Deus punit nos in æterno suo, quia nos peccamus in æterno nostro.

sin in our *Eternitie*, and therefore God will punish men in his *Eternitie*; yea, let mee add this further.

Wee would sin eternally if God did leave us to our selvs; there is not a wicked man in this congregation, but hath that *within him* that would betray him to sin *against God eternally*, if God should leave him;

2

3 Yea, when thou comest to hell, if thou shouldest lie there *Millions of years*, thou can'st never *satisfie* God; and therefore thou having offended an infinite God, must undergo an infinitie of torments. It would bee som comfort to a wicked man, if after hee were there *Millions of Millions of years*, there som hopes of recoverie out of it. *Origen* had an opinion, that all wicked men should bee saved at such a time, som think the Devils at last; but the Scripture is contrary, therefore satisfie your selvs with this, there will bee no *interruption*, nor *redemption*; what shall a man give for *the change of his soul?* If a man *win the whole world, and loose his own soul*, what will it profit him? *what shall a man give for the change thereof?* If you could conceive that one of the *numerous stars in heaven* should fall at the end of a 1000, 1000. years, when all the *stars are fallen* that you should bee released, there would bee som comfort. Divines use these comparisons: If at the end of 10. millions of millions of years you should but fetch *one sand* out of the *Sea-shore*, or a *Bird pick* out but one *drop* of *water out of the Sea*, when all this were spent, all this were exhausted, if then there would bee but a little abatement *of torments*, there would bee som refreshment; but (brethren) such shall bee locked up in hellish chains, there is no *abatement*, no *remitting*. O consider what you do, and what losers you are, and how dearly, how exceeding dearly you pay for som transitorie, momentanie pleasures here below: there is the first Use.

Mat. 16. 24. Psal. 49. 7.

Drexellius his Book of Eternitie.

Use 2. Of Expostulation.

An Use of *Expostulation*: Is it thus that God hath made eternal provision for his Saints in heaven? then (brethren) I beseech you give mee leave a little to *expostulate the case with you*: How come's it to pass that you do not more *minde Eternitie?* Do you believe this Doctrine to bee true, That God hath provided such an eternal house in heaven? why do you not then more contemplate it? The contemplation of that *glorious house that God hath reserved for you in heaven for all his Saints*, would have an admirable influence upon

upon us; if any thing in the world should *melt us, that would do it. Do not bound your thoughts, and circumscribe them, in the consideration of that which hath no bounds: minde that much here upon earth, upon which you must live for ever in heaven*; and, to encourage you, there will bee these advantages:

1. If you look *backwards to the eternitie* of God's election: Good nature, (I mean new nature, for that onely is good nature) there is no good nature, but so far as there is (at least) som common work of the Spirit of God; so far as men get ground of self-love by som work of the Spirit, so much good nature they have, and no more) If there bee the least spark of it, as there is in all the Saints of God, it will fill them with *ingenuitie*, and it will engage them to *serve God in their eternitie*; that is to bee *constant*, to bee *faithful even to the death*; not to bee a back-slider, nor revolter, nor like the false spies that *brought up an ill report of the land of Canaan*; then

1. Advantage, by contemplating your eternal mansions in heaven.

2. When you look forward, it would have a most *happy influence upon you*, nothing would make you such *active and such passive Christians*, as to consider Eternitie, and that Jesus Christ hath purchased Eternitie for you. *Paul* would bee content to bee a *Fool*, to bee *any thing*, to bee *nothing*; why? hee did judg it most *reasonable*, 2 Corinth. 5. 14, 15. that *if Christ did die for him, that hee might live, then it was that hee might live to Jesus Christ*: why? Because you shall *live with him hereafter*. There is nothing in the world will keep you more *above troubles*, brethren, when shakeing and sinking times shall com, then such considerations; who are the *generation* of people now in the world, that are most *unshaken in England*, in any of the Protestant Churches, where there are streams of *blood*, where there are such *confusions* and *distractions*, as wee have had sad experience of; why they whose *eternal condition* is safe, *being in a good hand*; I have an *immortal soul*, which God hath *taken possession of*, and that shall bee *everlastingly happy*: and as it will keep you above troubles, so indeed it will keep you above *trifles*, *above vanities*; what is the reason that the vanities of this *world do so much carry men away?* because they do not know, or minde *Eternitie*. It is an admirable expression that *Damascen* hath, hee saith, that those that *will live according to God*, *they must exercise pleasures, whether necessarie, or natural, onely* in transitu,

2. Consideration. Your eternal mansions will have a sweet influence upon your Spirits.

1. It will keep us above troubles.

2. Above trifles. Τὸν τῆς Θεοῦ ζωὴν δεῖ μὴ ὑπερχύσθαι τῶν ἀναγκαίων ἄνευ χρείας ἡδονάς. Damasc. l. 2. de Orthod. Fide. cap. 13.

as

as they pass by: it were a rare thing now to have such a *disposition of soul:* you enjoy pleasures and comforts in the world, and many of you *swim in them*, and you have the world at will, but you should onely take it *in transitu*, as you are going home to your *Father's house*. just as a Scholar coming from the *Universitie*, is going to his Father's house, but hee is content to bait in an Inn. Nothing in the world will *sublimate your souls more*, then to minde Eternitie; (the Lord make you more apprehensive of it.

3. Compose differences.

Again, would you have all the sad *differences*, that are now amongst many people of God, in London and in England, (for these indeed are the sad provoking ones) would you have them swallowed up, then let your thoughts bee more *possessed of Eternitie*: here is so many heats of Disputes, and so many contestations, a great deal of Religion is turned into arguing and disputing, (the Lord grant wee do not loose much of the life and vigor of practical Christianitie by these fierie Disputes) which should bee buried, being most unbecoming Brethren. O how many bitter provocations, how much opposition, how much censuring, yea, how much *persecuting of one another do these differences cost?* I dare say, the want of the consideration of Eternitie, is a great occasion; and if your souls were more full of that, if you thought you should live in *heaven together*, you would *shake hearts and hands more lovingly* here upon earth. It is a notable *storie of Ovidius Pollio, that invited Augustus to supper, and while his man was preparing for, and setting forth Supper, hee broke a glass, and the man of of the house, (the great Emperor Augustus being to com) hee was so troubled at it, that hee condemned his Servant to bee cast into the Sea, that hee might bee devored of Fishes: when the Emperor heard of this, hee took all the glasses, and broke them in pieces, and said, Better never a glass in the world, then one man should bee lost for them.* Wee had heretofore many Disputes about *Cerimonies*, and wee have as many now about meer *externals*, I dare say, that are no waies *essential to Christianitie*. A man may bee of this opinion, and that opinion, I *speak of external forms*; I would have every fundamental truth precious, and what hath an influence, and what concerns our Religion and the substance of it: but for *som externals*, and fein *som circumstances* that wee have so much heat about, about this form and that form and circumstance, better a great many such glasses as

Plutarch. Dion.

som

ſom of them are, (to ſay no more) were laid aſide, if not broken all to *pieces*, at leaſt put up in a *cup-board* a while, (give the *common adverſarie ſo much preſent advantage*) then it ſhould coſt ſo much blood, as it poſſibly may doe, ſo much heat amongſt Saints, amongſt brethren, (I am very confident of both ſides are many ſuch dear Saints of God, that will ſpend Eternitie together) and if heaven were capable of any ſorrow, this would bee a great part of it, that they did ſo much *quarrel upon earth together*: O conſider it, conſider it! the Lord fill your thoughts and mine too more and more with *Eternitie*, that ſo your hearts may cling and cleave more together, that you betray not all to the common Enemie.

Brethren, I muſt ſay as *Chryſoſtom*, (God know's, if my heart deceive mee not, I deſire to ſpeak it with deep reſpect to this *honorable renowned Citie*, and with ſenſe of the Condition of all the Saints of God in England, and Scotland too) ~~to his hearers~~, hee would never leave preaching againſt *ſwearing*, till they left *ſwearing*; and as often as you are pleaſed to employ mee to ſerve your ſouls in this way, I ſhall never leave preſſing Peace and Love, till there bee more *love amongſt Saints*, and amongſt Brethren, that while you dwel in theſe houſes of clay together, you may *not fall out*, becauſe yon ſhall all one day dwel in the ſame *eternal houſe together*. Will you give mee leave to tell you a plain ſtorie out of *Livie*, concerning *Menenius Agrippa*. There was a great difference betwixt *the Inferiors and Superiors*, ſeveral Opinions, and they complained that thoſe men *of place* got away all from them, and therefore they would have them *circumſcribed, and confined*, and kept ſhort; hee come's like a witty ſubtile *Orator* to them, and uſe's this Parable; ſaith hee, *The ſtomack in the bodie, that ſwallow's all, what ſhall wee have don with the Stomack?* A great deal of meat it eat's, the Head muſt *contrive*, and the Mouth take in, and the Hands *reach* it to the Mouth: O (ſay they) the Stomack muſt bee kept ſhort; the Stomack was kept ſhort a while, but then the Hands were *enfeebled*, and the Head *ſtarved*, and the Mouth *cloſed up*, and all the Bodie is in a *confuſion*, when the *Stomack* was not *fed*. I intend not any particular, as to your Citie, I beſeech you, miſtake mee not; I'le ſuggeſt the *Application*, and leave you further to *enlarge* it; I'le ſay it ſeriouſly, that the *People of God are*

Liv. lib. 2.

Note.

like

like the ſtomack to the bodie, they help to maintain the whole; and I ſay it moſt confidently, there is *never a wicked man in this Congregation, nor in any other part of the Chriſtian world, but bee may bleſs God for the Preſence of Saints amongſt them; for it is the children that God take's care for*: when the houſ is *built*, the ſcaffold ſhall com down, and go to the fire; it may bee, when the corn is ripe, and carried in, the *hedg is deſigned to bee burned*: God care's not for *wicked men, but in reference to the corn*, no more then a Carpenter care's for his *Scaffold, but in reference to his houſ*. Make much of the people of God, crie them not down, becauſe they are of this opinion, and that opinion, differing in ſom leſſer matters, if they bee Saints; *the innocent ſhall deliver the land*: Sodom could not bee undon, as long as *Lot* was there; and I am confident there is not a Saint in London, nor in England, though hee may bee perhaps uneven in his practiſe, (the Lord reduce him) hee may have ſom unſound opinions, (the Lord recover him) and I wiſh wee might all ſet to do it, with a *Spirit of Meekneſs*, and Wiſedom, and Evidence of God's truth; but yet I ſay, the meaneſt of God's Saints, as hee hath *preparations for in heaven*, ſo is hee a *pawn and pledg of mercie here upon earth*: therefore they that perſecute them, drive away God's bleſſing from themſelvs. And let mee ſay this to the Saints, (I would I could ſpeak as in the name, and bee in the power of God, in ſuch language as may ſtick with you); Little do you conſider that the third Partie make's account to *raiſ themſelvs* in your ruines. For the Quarrel (wee muſt ſpeak out, the Quarrel) is not *INDEPENDENCIE, nor PRESBYTERIE*; Quarrel at bottom is the *power of Godlineſs*; and I am verily perſwaded, as I am ſpeaking in this honorable Aſſemblie at this time, if the *difference* between them were *compounded*, (as I doubt not but in God's good time it may bee) you'l have another *Controverſie riſe* (unleſs you can reconcile the ſeed of the Woman, and the ſeed of the Serpent) for that is but their *ſtalking-horſe*, and their *pretence*, becauſ they ſee there is a difference between thoſe you call *Presbyterians and Independents*, which they endeavor to improve to carry on their own deſigns: juſt like men that ſee two ſchool-boys fighting, ſet them on, and cry, Well don, good boys, &c! Here they cry out againſt this Presbyterian, and that Presbyterian, and com into another ſhop, and there they will cry out on the

Job 22. 30.
Gen. 19. 16.

Note.

the other side, to exasperate their spirits, that so at last *when you have gotten bloody noses, and can fight no longer*, then they may get the better of you both: this is their project.

I beseech you, *suffer not your selvs in any Convention, or publick meeting whatsoever, to bee seduced by a fine cunning speech that will talk of Presbytery and the Covenant, &c.* things very good, but then there com's in a clause in the conclusion of his speech, that drive's on his own design, and you shal in the mean time, if his Rhetorick overcom you, do his and the Malignants work; and God forbid, the Citie of *London* should do it. Give me leave to be earnest, wherin the good of so *many thousand* souls, the Kingdom, both Kingdoms, yea, the cause of the *Protestant* Churches abroad is so much concerned; (I speak it, as if I were to die and answer it immediatly after Sermon) shake your *hands* and *hearts*, and though there bee som difference in opinion, it is a thousand times less evill then to suffer men that are *Enemies to Christ, and his Kingdom, Covenant, and Presbytery, and Scripture-reformation in their hearts*, to prevail; O let there bee such thoughts of Eternitie, where you shal dwel together, let that possess your souls so that you may sweetly and seasonably close, and not betray your selvs to a third partie: For your encouragment consider what is Eternal in Heaven: Why brethren, there is an eternal *freedom from all evil*; and an eternal enjoyment of all good which wil make you infinitely happy.

By way of thankfulness; *bless God therefore, bless him all yee poor Saints*, that have any hopes, any spiritual building, any foundation of that, any thing of Jesus Christ in your souls, bless the Lord for it; adore, admire free grace, and say eternity wil bee little enough for your thoughts, how to advance that God, that hath prepared an Eternitie of blessedness for you; First, you are a *people of acquisition*,: You are purchased: 1 Pet. 2.9. Christ Jesus was at great cost and charges to recover you, you have a *purchased Possession*; *Ephesians* 1. 13. You have a *purchased Spirit*, that fit's and prepare's you for it; O let God have the glory of it; and now I beseech you, let this bee your great care that you do live according *to your hopes*; that is one thing, I shal bespeak (Ile have don presently) live according to *your hopes*; If you hope to live eternally in heaven, do not pro-

Use III.

λαὸς εἰς περιποίησιν.
1
εἰς ἀπολύτρωσιν περιποιήσεως.
2
2 Cor. 1. 5.
3
Col. 2. 1, 2, 3.
Non prodest resurrectio nisi Christus in te resurgat.

ſtitute thoſe rich hopes, do not bee *prævaricatores ſpei*, as the Father elegantly ſpeak's; O do not delude, do not prevaricate thoſe eternal hopes of yours: *Let Chriſt bee the ſcope of your life, follow him in the way, that you may attain him at your journeys end*; let this bee your care; Saints ſhould burn heer like a Lamp, which is fed with *Aromatical Oyle*, when it is extinguiſhed, it will leave a very *ſweet ſmell*: O thus ſhould Saints live; you'l ſay,

Sit ſcopus vitæ Chriſtus quem ſequaris in viâ ut aſſequaris in patriâ.

Q. *How ſhould wee do this? how?*

Directions.

A. A few directions: Firſt,

1 Beware of carnal company.

Take heed of carnall company; flie and ſhun them; there are no Drunkards in Heaven; I mean ſuch as live and dye drunkards impenitently, no ſuch perſons in Heaven, that live impenitently in their ſins; Away *from mee all ſuch, God hath heard the voice of my weepings*: What ſhall I do to converſ with ſuch men heer, that I muſt bee everlaſtingly ſeparated from at the day of judgment! what ſhall I live with ſuch men, that I ſhal judg at the laſt day! Ile rather judg my ſelf for any carnall compliance, or converſation with them. Secondly, Let this bee your care, *Uſe creatures onely as your ſervants, not as your friends*, if God have provided an Eternitie, do not all things heer, as if you were at home; but do things heer, as it were in your way to the Kingdom; as the Painter ſaid, who being ask't why hee was ſo exact in his Painting, why (ſaid hee) theſe pieces are for Eternity. I pray for Eternitie, and I deſire to act in my place, as a Governor of a City, Alderman, Parliament-man, whatſoever condition I live in, as a Miniſter, I do it for Eternity, and ſo labor to keep your hearts above all comforts: It is a great miſtake, *Auſtin* hath it, that men do uſe things they ſhould enjoy, *and enjoy things they ſhould onely uſe*: Wee make uſe of God onely and ſeek not to *enjoy him*, but wee enjoy thoſe things, wee ſhould but onely uſe; *that is, Creatures*, wee make them our Friends, that wee ſhould make onely our ſervants.

2 Be carefull in the uſe of earthly delight.

uti fruendis, & fruitendis.

Jam. 4. 4.

Thirdly, *Have your converſation in Heaven*, O ſpeak heavenly language, walk by a heavenly rule, begin heavenly imployment, let every Sabbath day bee to you *an Epitome of Heaven*: when ever you com to an *Ordinance* think, now I am in a corner of the Kingdom of Heaven: and carry your ſelvs ſo to ſing praiſes to God, and admire and adore his mercies, and to powr out

3. Hive your converſation in Heaven.

Phil. 3. 20.

Hallelujahs

Hallelujahs to him, as if you were in Heaven. And then in the fourth and last place: *Bee much in communion with God*; for what is Heaven, but the ful pitch of *Communion with God*, bee glad of addreſs to God, com not to prayer, as to *a task*, but as to a *ſweet priuiledg*, com not to it onely to enjoy ſuch bleſſings from God in prayer, but alſo to *enjoy thy God in prayer*, and to have a ſweet communion and fellowſhip with thy Savior there, and that there may bee ſom *illapſes of his ſpirit into thy ſpirit*, and ſom irradiations of the Sun of righteouſneſs, ſome beams to fall upon thy ſoul, this is heaven. And therefore I beſeech you in the laſt place, (and ſo I ſhall diſpatch, I'le not meddle with the other two points, but by way of Motive) If it bee ſo, Take a *friendly caution*, beware as you love eternal happineſs of an immortal ſoul, do not let things lie at ſix and ſevens, (as they ſay) at meer *uncertainties* any longer, but give diligence as to make your calling and election, ſo likewiſe to make your *eternal manſions* reſerved for you in Heaven, as ſure to you, give diligence: 2 *Peter* 1. 10. Now I ſhould have added the two next points, one is to ſhew you,

4. Bee much in communion with God.

Uſe IV.

That *it is poſſible to attain ſuch a certainty*, and the other is to ſhew you,

D. 2.

That *it is a ſoveraign Cordiall, in the greateſt troubles*; but I'le wrap them up, I ſee the time is gone; onely two Motives:

D. 3.

Firſt, Though to attain ſuch a certainty *bee difficult, yet it is poſſible*; there is not onely *a Faith of adherence*, by which you reſt upon Chriſt for ſalvation, but a *Faith of evidence*, by which you know Chriſt to bee your Savior; *that all Saints have*, and this later they may have; the one is required to the *Eſſe* of a Chriſtian, to the beeing, but this to the *wel-beeing* of a Chriſtian; therefore ſom of Gods Saints want it, and the beſt of Gods Saints have it not at all times, but ſomtimes to prepare them for a croſs, ſomtimes to chear them under a croſs, as *Paul* and *Silas*, when they were in the priſon, ſomtimes to *reward and crown them after a croſs*, after great troubles: Let mee add thisfurther:

Motive 1.

Faith of { Adherence. / Evidence.

Acts 16. 25.

There is that Divines call certainty of the *thing*, and of the *Perſon*, the certaintie of *the thing, it depend's upon Gods decree*, upon the mightie and invincible power of *the ſpirit of God*, upon the efficacie of the death and interceſſion of Jeſus Chriſt; of the

certitudo { *Objecti.* / *Subjecti.*

thing it shall bee made good; the Saints shall com to Heaven; but then certaintie of the Person, that is more or less, as God is pleased to dispens himself; Somtimes the Saints pay a little *fine, have a little legal humiliation,* then they pay a *great deal of rent,* it may bee more trouble about their Sanctification afterwards: somtimes they pay a great Fine, when they are converted, lye long under a *spirit of bondage*, then after six or seven or more years, the spirit of adoption take's possession of them, (it may bee) they never meet with *a cloudy day* many years afterwards, heer is *Certitudo subjecti*, as God please's to dispens himself, and this may bee the Portion of many Saints, not onely as an extraordinary priviledg to *Abraham* and *Paul*, (as the Papists would make us beleeve) but as a priviledg common to the Saints; that is, *they are all capable of it*, and they may attain it, if God please, according to the ordinary rules of his word: Wee know faith *Paul*, *Rom.* 8. 35. *Who shall separate us from the love of Christ?* &c. Hee faith not onely of himself, but of others; but how com you to this certaintie? there is a threefold seal thereof.

Note.

Three seals to assure the Saints certainty of heaven. 1. The blood of Christ sealing the Gospel-promises. 2 Cor. 1. 20.

There are *are the promises of God*, which are *yea, and Amen in Christ*, and they are seal'd in his blood; though thy name bee not written there, yet it is included, and Faith will spie and pick it out; As when you have the Commandement, (the Papists use this as a great Argument;) Is no man sure that hee is in the promise, because *John or Zachary is not in the promise?* so you may as well say *no man is obliged in the Commandement*, because his name is not there; now as you must apply the Commandements, so the promises, and Faith will fetch out thy name that is wrapped up in the general: And secondly,

2. Seal of the Sacraments which are seals of the Covenant.

As there is the blood of Jesus Christ, to seal the promises, in whom they are all *Yea and Amen*, 2 *Corinthians* 1. So there is the seal of the Sacraments, *a publick standing visible seal*, whereby things are made more credible to us, though they are as true in themselvs as things can bee; *yet by a present visible representation*, to help your sense, you shall have the material Elements, as it is *Austins* comparison; *When a man is upon the ground, that bee may bee raised towards Heaven, bee must make use of his hands, leaning upon the earth*: So that wee may bee lifted up to Heaven, Jesus Christ hath appointed these things sensible to help our Faith; and then thirdly,

There

There *is the Privie Seal* of the holy Spirit, which by a secret work doth reallize and particularize the two former; *Grieve not the holy Spirit, whereby you are sealed to the day of redemption*; Ephes. 4. 30. So that it is possible, God enabling them *fiduciarily to apply such promises* to themselvs, and to *see the work of grace clearly in their hearts*; and that the certainty of their salvation shall bee sealed to them; 1 Joh. 5. 7. *There are three that bear witness in Heaven, the Father, the Word, and the holy Ghost, and these three are one*; All the the three glorious Persons concur as to work so to confirm our Salvation. The Testimonie, the Record is, *v.* 11. *That God hath given to us eternal life, and this life is in his Son.* v. 8. *There are three that bear witness on earth, the spirit, and the Water, and the Blood, and these three agree in one*, which seem's to bee the Spirits Testimonie in the work of *Vocation*, the Testimonie of Water in *Sanctification*, and of Blood in *Justification*, rather then the Sacraments, &c.

3. Third seal, the holy Spirit.
1 Cor. 2. 12.

It is a most sweet and excellent thing, if you could attain this: Brethren, it is the very next *door to Heaven*, to bee sure of Heaven: the very next thing to the being in Heaven, is *to have a certainty of Heaven*; you are in the Suburbs, you are in the Porch, you have entered Paradise, that glorious Palace, when you com once to this assurance; O sweet! it is a very Heaven here upon earth; Peace of conscience that passe's understanding, and joy in the holy Ghost, which is unspeakable and glorious, these are the words the Scripture here use's of it, as *of the first fruits of Heaven*: Now what is this? why it is indeed the *beleeving and the eying of those things that are eternal, and a certain knowledg*, as *Paul* speak's there in that place, 2 Corinthians 4. 17. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory*; *Paul* a man of great crosses, yet you see in the midst of all had the greatest comforts, a light affliction; hee had told you a sad story before of his troubles, that would (it may bee) sink your hearts and mine, yet here light afflictions, which were but for a moment, they were great and long, yet hee call's them light and momentanie; what is the reason? why, they work for us *a far more exceeding and eternal weight of glory*; worketh out, as the spirit of God carrie's you through, not by way of *merit*; a *far more exceeding weight of glory*,

2 Motive. Difficulty, Possibility, Excellency, three wherstones of diligence.

Phil 4. 7.
1 Pet. 1. 8.

v. 8, 9, 10.

as the Spirit of God prepare's them for Heaven; so Heaven is prepared for them; and you shall finde, it is prepared in this method, *by afflictions*; as in the 1 *Peter* 5. 10. *The God of grace that hath called you to his eternal glory, make you perfect after you have suffered a while*; this Hyperbolical weight of glory, which *Paul* tryed in his afflictions did uphold him.

It is not moral Philosophers apprehensions, that could support them; there was *Aristides, and Socrates*, and others, that might bee called the *Puritans among the Heathens*, who went very far and suffered much, *Socrates* to death; yet doubtless if they had nothing but meer morality, it would not have comforted them.

As moral Philosophy wil not carry a man thorow when he com's to suffer, so it is not Jesuitical fancies which som Papists have that can yield solid comfort; It is a thing worth knowing, I would every one knew it; it is indeed in *Hospinian*, & you wil finde it in the excellent Book of that man of God, that now is triumphing in Heaven, hee wil tel you how the *Jesuits use to raise a man to kil a King*, som of them the new *Romanists* com to venter themselvs very far, and wil expose themselvs to suffer much, to that which they think Martyrdom, as the old *Roman Heathens*, and others did, who threw themselvs somtimes into the greatest troubles, even to death it self; (Popularitie and Vain-glory, and self-respect, and such considerations may do much:) *How do they raise a man to kil a King? First, they bring him to such a place, and there they shew him a consecrated Knife, and so many consecrated beads hanging upon it, and then they deliver it into his hand, O beer is the sword of Gideon, Jephtah, &c. and pray to God to bless him, and prosper him, then they carry him to an Altar, there they shew him the picture of Jacobus Clemens that kill'd Henry the third to animate him, and then they fain* (as they can act a part most diabolically) *and seem to envy him, O to what a height of happiness art thou advanced, that canst kil a King.* (It is a dangerous Religion, whose principles lead to that, to eat their Maker, and kill their King;) yet this you see they do, and this wil heighten a poor man for a while, and som of them are so desperate and proud, and vainglorious, they wil do it, but this wil not last, this wil not bee a sufficient Cordial, the soveraign Cordial of all, *is to behold Eternitie*, to

Mr. *Burroughes Gracious spirit*, c. 3.

see

see him that is invisible, as *Moses* did, and to see the things that were Eternal, as *Paul* heer did. One asked the great Duke of *Saxonie*, How came you to bee upheld in so many troubles, you have met withall? Saith hee, *I felt the Divine consolations of the Martyrs*: If God should let wicked men prevail, and the disaffected partie of both Kingdoms (who now it is clear are joyned, and *Ireland* I doubt in too) I am afraid they have all one design, if God should suffer them so far, and leave the Saints of God so far to themselvs, to give advantage to them, to suffer wicked men to prevail, yet God wil carry on his cause. The Revelation wil prove true, they cannot undo us, they can but send us to *Heaven*: I could tel you a sad storie (which I had from the fountain) of a Gentleman, that had don very good service to his Country in the Parliament, who was one of the Eleven, came to take his leave of one of the greatest Subjects in the Kingdom, by his place, said to him this, when hee came for a Pass to go over Sea, Hee thank'd him for his kindnes, saying, *Had the plot prevail'd on the other side, you had not been so kindely dealt withal*; Therefore let us labor to acquaint our selvs with the true, yet the divine *Consolations of the Martyrs*, at least som taste of them, then let the Devil, and all the Malignants in Hell, and on earth do their worst, yet they cannot everlastingly undo us; God may suffer them to bring us into a *suffering condition*, but when wee suffer with Christ, wee shal raign with Christ, and bee crowned with Christ, there is a Mansion in *Heaven* reserved for us after wee shal have judged those that live and dye Enemies to us, & to Jesus Christ. *Now the Lord in his rich mercie, give you to finde such a sure foundation of this spiritual building, even Jesus Christ, layed up in your hearts, that you may have a certain Evidence of this eternal building*: Amen. Heb. 11.27.

FINIS.

A Post-script to the READER.

Candid Reader,

IF in any of these six plain Sermons, there bee any defects or redundancies, bee pleased to consider they were transcribed by him who took them in Characters, in som things possibly hee might mistake, in other things bee mistaken, the Printers not knowing his hand; And probably diverse Erraca *pass uncorrected, both in the Sermons and Epistles, I being sick or at a distance (for the most part) from the Press. Excuse what is amiss, accept and improve what is good: The Lord who hath abundance of Spirit, bless that unto thy spiritual and everlasting good, through Christ Jesus:*

Thine in and for Him,

T. H.